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Thanksgiving SERMON, FOR THE SUCCESS OF Her Majesties FORCES.

Preach'd at Hand-Alley, November 12, 1702.

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THE PREFACE.

A Report, that the Success of her Majesties Arms was not pleasing to us Dissenters, is one Reason of publishing this Sermon; wherein ill Willers may find us affected with our Victories, as a common Benefit; as well as Directions to improve them.

I was at some Loss whence this Suspicion could arise, after we had so
only in the appointed Fast, and usually throughout the Campaign pray-
for this Success; yea and when we neither do, nor can propose any Inter-
separate from that of all true English Protestants.

But by the early Use, some hot Clergy-men make of our Prosperity, I am
trussed, that a consciousness of the Wound designed us by them, rais'd a
distrust in themselves, that what rendered the Execution more safe, must
be displeasing to the Sufferers. Yet here their narrow Spirits are not
Standard; for I assure them, that we still thank God for this publick
Benefit, by weakening France; though we are griev'd, that what's so great
Blessing in its own Nature, should be abused by them to purposes, no
hurtful to the Enemy, than if the French King were the Adviser.

The Moderate Principles I still espouse, (to the Offence of several) gives
the greater Uneasiness, when Moderation is expos'd as the worst of
times, and more mortal Strokes are still levelled at the dying remains of
arity among us; as if the Holy Catholick Church, and the Commu-
nion of Saints, were expung'd out of our present Creed.

But why must this Course be supported by the Imputation of Hypocrisy?
In none can be Ignorant, that the generality of English Presbyterians
w'd Occasional Communion with the Church of England, as their Principle,
frequently did so Communicate, before the Sacramental Test was Enacted.
Saw they how it's Blameable, when Christ and his Apostles worshipp'd in
Jewish Temples and Synagogues, and in their separate Meetings too.

The P R E F A C E.

However, since Divisions are so lightly accounted of during a War, which needs our United Strength, if prosecuted as our own and Europe's Safety requires: And when its the undoubted Interest of our Glorious Queen to be the Head of the Protestants: A Zeal for Publick Good must engage all Mens Foresight, to what these tend, and where they'l issue.

A Church standing on its Steeple Spire, is not a Figure of what's most established: yet this is a fit Emblem of any Protestant Party that lays its whole stress upon, and discriminates it self with Severity from all others, by that which is not any pretended Article of Faith, and wholly useless to Divine Worship, Discipline, or any other truly Christian Purpose, except a meer Recognition of the Authority of the Imposer; which is no ordinary Reason for any Humane Laws, and much less decent for those made by Church, which hath no Power, except for Edification. Besides this narrowness of the Bottom, I, and all others, who desire the National Church to be ever a strong Bulwark against Popery, do observe, that among Members, there will be left a great Number of Persons truly Pious, and Moderate, hating Violence, and Zealous only for the Essentials of Religion in Principle and Practice; and not a few Heterodox, or Profane, or Haters of all Clergy. Now, when none of these can be thought well Cemented by the fore-cited Points, the warm and narrow Party, as such, will be subject to great Temptations, when they find Popish Assaults, not against what they distinguished themselves by, but only against what's common to all other Protestants.

Nor ought it be a despised Indication of Providence, that the two Grand Points, by which the high Men of the Clergy were Characteriz'd in former Reigns, have been exposed and disowned by themselves; the Doctrine of Passive Obedience by the Jurors in the Last, yea this present Reign, and that of the Magistrates Power in Religion, by the Non-jurors, and many others.

That God would avert his Judgments, by preventing an increase of Guilt by our Successes, and make us as Happy by them, as the Influence of Publick, Wise, and Moderate Spirit, on all our Affairs, would render it is my unsiegnd Prayer, as a true Lover of the Protestant Religion, Government, and Nation.

Decemb. 2.

1702.

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II CHRON. XX. ver. xxvi, xxvii, xxviii.

nd on the Fourth Day, they assembled themselves in the Valley of Berachah, for there they Blessed the Lord, &c. Then they returned every Man of Judah and Jerusalem, and Jehosaphat in the Fore-front of them, to go again to Jerusalem with Joy: For the Lord had made them to rejoice over their Enemies, and they came to Jerusalem with Psaltries, and Harp, and Trumpets, unto the House of the Lord.

THAT the fitness of this Text to our present Solemnity may be more evident, I shall State the Occasion of this Triumph with short Remarks on each Head.

1. *Jehosaphat after a great Reformation, is assulted by a numerous Host of idolatrous Enemies, Ver.*
2. *It came to pass after this also, that the Children of Moab,*

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and the Children of Ammon, &c. came against Jehoshaphat in Battle, &c. Idolaters are apt to Combine against Reformed Churches; nor ought ensuing Wars to be accounted Divine Rebuke for Reformation.

2. The Sense of this Danger excites *Jehoshaphat* to Publick Fasting, and fervent Prayers, ver. 3, to 13. This is the safest Course in all Extremities: And oh hopeful and happy *Judah* in a truly Reforming, and Praying Prince!

3. God presently assures them of Conquest, and this by his own more immediate Hand, ver 14, to 17. The serious Prayers of a Reformed People in extream Dangers so meet with signal Answers.

4. The King believeth, and praiseth God, as if the Victory were already obtained, and persuades the People the highest Confidence in the Prophets Message; Ver. 18, 21. Faith in the Promises of God, and Thankfulness for them, are good Pledges of their Accomplishment.

5. God fulfils what he engaged; both in the Ruine of the Enemy, and in the very Manner predicted: That the Multitude is destroy'd by their own Hands. *Jehoshaphat's* Army was too faint for so great a Slaughter; God therefore employs an Angel, or impresseth the Minds of the Adversaries upon Mistakes, or Jealousies, to become their own mutual Executioners. Yea, God doth not only perform the utmost of his Engagement by subduing the Enemy, but exceeds his Word by enriching *Judah* with their vast and unexpected Treasures; Ver. 22, to 25. The Multitude and Strength of united Armies, become but greater Trophies to the despised, when God engageth their Defeat. And the Treasures which were to help the strongest, are easily turned into enriching Spoils to the weakest Bands, whom God undertakes to lead. I need not add, Gods performances exceed, but never fall short of the utmost good included in his Promises.

6. *Jehoshaphat* and his People entertain this signal Mercy with a becoming Sense of God's Hand; it struck them

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inds, and well it might, when the Appearance of God in the success of this War, and the Consequences thereof to their Church and State were so manifestly great, and affecting. The sudden Change made in their Circumstances was very extream; *viz.* The most entire Victory over an Enemy every way fitted and ready to destroy them: The Hand of God in this Victory was also very extraordinary, of which they were convinced by his *foretelling* it by his Prophet, upon their Prayers; as well as by the Method of obtaining it. This affecting Sense is that, which exerts it self in the Text, as a proper Expression thereof: For which you had of a *First* and *Second* Time of Thanksgiving. The *First* in the Valley of *Berecha*, as soon as the Work was finished; the *other* at *Jerusalem in the House of the Lord*. Both cover'd a grateful Mind towards God, and a Zeal for his Honour; the former by the *Haste*, the latter by the *Solemnity* of their Acknowledgments. They thought the Publishing of Gods Praise could be neither too soon, too often, nor too solemn.

To introduce the Doctrine, of which I shall treat, I need further Reference to the *Context*, then saying, the War ended with the forementioned Success, was a *just War*; it was approved by God to be such, and undertaken by authorized Persons in Self-Defence, ver. 11, 15.

Doct. Signal Successes given by God in a just War, are ground of great Joy, as also of the most devout Praises, Blessings, and Thanksgivings to God.

This Doctrine is self-evident as to the Truth of it, for to rejoice, were unnatural; not to be *thankful*, were *desp'lish*; not to *bless and praise* the Lord, were *brutal*; and to do this otherwise than *devoutly*, would be *hypocritical* and *phane*. Signal Successes given by God in a just War, afford sufficient Reason for all this; thence cogent Motives deriv'd. Yea, and being granted as the State of our

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Case, the Light of Nature and common Ingenuity demand such Acts in return; they being no other than a just Tribute from the Receivers to the Blessed Donor.

Indeed, were there no Success, there would be place for Mourning; if the Success be *inconsiderable*, Joy would be in low Degrees; if the War be *unjust*, Success would be a Snare: Moreover, if God had no hand in the Success of a just War, he should not be entitled to *Praises* and *Thanksgivings* for the Success: yea, were not the Success *signal*, and his Hand *glory* in the Victory, the Argument for *very high Praises* would not be so evidently strong.

But when all such *abatements* are excluded, and their *contraries* very manifest, there can be no excuse from any of those acts (nor nor from *any Degree* of them) which are by the Doctrine required, as a dutiful Return for the Benefits mentioned therein.

Having hinted at the evident *Truth* of the Doctrine, as far as it connects the Benefit received, and the Duties enjoined; I do not enlarge further on it, as a *general Head*; and the rather, because the suitableness of it to our *present Solemnity* is so evident, that whatever *Explication* is necessary shall be attended to either, when I urge the forementioned *Duties*, or when I demonstrate, that *our acknowledged Mercies* do include all the supposed *Reasons* of such Duties.

I shall therefore Apply and confine the *Doctrine* to our *Cause*, wherein the whole of it is comprehended: there we shall find what will justify a becoming *Joy* over our *Enemies*, and awaken us *gratefully to praise and bless the Lord our God*. For we have eminent *Cause*; in *this* we cannot exceed, if we regard the *Description*, which I shall give of these several *Duties*.

It being impossible to pursue the full Scope of this Head in one Discourse, I shall consider it under these two more substantial Parts.

1. The *Grounds upon which sundry Duties are required*. These are summed up in those words; *Signal Successes given us by God in a just War against our Enemies*. This is the very Mea-

possess; and it is of that Nature, as to support the fitness and Necessity of those solemn Thanksgivings we profess to offer: Thanksgivings appointed by the Government, and herein our glorious Queen is, with *Jehoshaphat*, in the forefront of her People.

2. The Duties required upon these Grounds: These are several, Praise, Blessing, Thanksgiving, and Joy. Each of these, whereof not one may be omitted; for all these are just upon the same common Reason; yea, and somewhat of each ought to be intermingled, which ever of them is most expressly attended to. We should *chearfully* and *thankfully* praise and bless the Lord; we must rejoice with thankful *Adoration and Praises* to our God; we should offer Thanksgivings with Joy and a *ring Praises*: So that if you perform any one of these aright, you must take in all as necessary Ingredients; because to rejoice without Praises and Thanksgivings to God is a *carnal Joy*. To thank and praise the Lord without Joy, is too *sullen*, and must be so far streightned. To thank God without *Blessing* him, would set us on too *rude a level* with God, whom we ought to devoutly to adore. To Bless and Praise God without a *ful Thanksgiving* would too much extinguish Praise, and shew our want of a due sense of *our own Interest* in the Benefit received.

Therefore we ought to exercise our selves in all these, and every Motion of our Hearts tinctured with each, calling our Spirits to excite whichsoever of them seems omitted, or more remiss.

But I shall consider both these Parts more distinctly and fully.

1. The *grounds* upon which the several Duties are required, The signal Successes given us by God in our just War against the Enemy.

These I shall clear, that the Reasons and Motives to the several Duties may be more evident, affecting, and forcible. I shall reduce these, 1. To the justness of the War. 2. To the Maleness of the Success.

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1. In the greatness of it. 2. In the momentous Consequences of it. 3. In the Manifestation of God therein.

1. *The War wherein we are engag'd is a just War.* Had we undertaken this War for ill ends, such as vain Glory, unjust usurpations of Power, Rapine, enlargement of Territories or unlawful Revenge. Had it been entred into to defend a bad Cause, or in a treacherous breach of Contracts, or needlessly to disturb our Neighbours, or to overturn the Ballance of Europe, or the like : We could not then justly have pray'd for the Almighty's Blessing on our Arms, neither would our Success prove in the Issue a national Mercy.

But it is not thus ; no, the injustice lies altogether on our Enemies part, on the *French King's* Ambition, Oppression, Cruelty, Depredations, Treachery, and usurping Designs, these lodge at his Door ; and this so evidently, that the World might have been assured God intended no real Blessing for him even when he was most Victorious ; but that he was reserved for greater Vengeance, which he now begins to feel, to the lessening of his *Glory*, that *Idol*, the total Eclipse whereof presaged by this present Stroke.

Whereas the *Cause* on our part is the *Defence* of our just Rights, and those of our Allies against his Attempts ; the recovering of what he so injuriously usurped, and the security of Europe from that Slavery and Ruin, which his Preparation and Advantages visibly threatned ; yea, so near was the Danger that a short Delay must have subjected the *Empire, Holland, and our selves* to his Insults. And when we once had been reduced under his Power, you may judge by his former Invasions and Perfidiousness, whether Justice, Honour, or Charity could restrain his *Will*. His barbarous Management of Advantage appears in numerous Instances, to all Persons, who remember his Proceedings against *Lorain, Netherlands, Swabia, the Palatinate, Cologn, Mentz, Wirtemberg, Spires, &c.*

But besides our taking the Allarm from his exorbitant Power and vast Preparations, which the Law of Nations admits to be a *just Cause for War* : we have much more to justify our

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undertaking. He against the most solemn Oaths of Renunciation, hath taken Possession of Spain, to the Injury of the emperor; yea, this is done against the express Articles covenanted with us in the Treaty of Partition. 'Tis true, he offers for Apology, that he could not divest his Children of their right by his renouncing. But besides the Falshood of this as *national Contracts*, was not he barr'd from employing his Treasure, Arms, and Power against his Oaths.

If this be not enough, he hath set up and proclaimed for us of these our Nations, the pretended Prince of Wales, against the establish'd Laws of this Realm, yea and against his solemn Covenants in the Treaty at Reswick.

These *Reasons* of the War so demonstrate the *Justice* of it, that this, with the things depending on the War, may give it the title of one of the *Wars of the Lord*, and not unfitly allow to apply our Success thereto, in these words; *And they made* ^{1 Chron.} *war with the Hagarites, and they were helped against them, and* ^{5. 20, 21.} *Hagarites were delivered into their Hands, &c. because the war was of God.*

2. The Success of this just War against our Enemies is *very* signal, its not so common as to be overlook'd among ordinary occurrences; there's that impressed upon it which commands Observation and Wonder, yea and obligeth to unusual Acknowledgments, which will be granted, if we rightly consider the greatness and the Consequences of this Success, with the evident Tokens of the Hand of God therein.

1. The Success is Signal with Respect to the *greatness of it*. We, with our Allies have prevail'd both at Sea and at Land; not in a few, but many Places; not in a small number of struggles, but in multitudes; not in mean Instances, but in those very considerable; not against a weak unprepared basled Enemy, but against a powerful prepared Adversary, confident of Stories, and accustomed to them: take a small part instead of a full enumeration; in *Flanders, Liege, Keiserswart, Venlo, Nijmegen*, are reduced by the united Forces under the Earl of *Albborough*. Upon the *Rhine, Landaw* considerable as a Pass, and

and for its Strength, is taken. In *Italy* Prince *Eugene* obtain'd great Advantages at *Luzara*, and other Places. Our Forces under the Duke of *Ormond* at *Vigo*, have gotten a considerable Treasure, and there are burnt and taken seventeen Galleons, fifteen Men of War, with several other Vessels. It would be tedious to include in this Account what Prizes we have taken at Sea, and what we have gained at *New-England*, *Newfoundland*, and the *Leeward Islands*, the one half would suffice to commend our Success as very great.

2. The Success is Signal in its Consequences and probable Effects. They are not small Mischiefs which are obstructed, less than Slavery, Popery, and barbarous Usages; the good Prospect is not trivial, unless Religion, civil Liberties, or Inheritance, Safety, and Trade, must be so accounted. The Ships and Treasure lost at *Vigo* conduce to break the French Measures; that King reckoned by this *Flota* to bribe Men of Influence in several Courts, Camps, and Navies, and great to augment his Forces. Nor is it improbable that he ventur'd on vaster Expence than his stated Fonds did answer, prospect of this Money, a Disappointment wherein striketh in the tenderest part!

The Ships and Seamen taken and lost in this War, will not a little check his formidableness at Sea, where for many Years he hath so applied his Care. His Trade, and awful name will be subject to Abatement, and his resolved Obstruction to his Neighbours Traffick far less promising.

At Land, there's a way almost opened to *France* by *Landau*, good Frontiers obtain'd for *Holland*, with Forage and Contribution for the Confederate Forces in *Flanders*; besides Advantage for further Conquests by their Scituation: Nor is it a small matter that in *Italy*, there's time for the Relief of Prince *Eugene*, for a more hopeful Campaign.

Nor doth it less affect the whole, that the Alliances have Encouragement to be more fixed against the Attempts to grieve Men; yea they are like to be enlarged by *Portugal*, and other States, who were deterr'd by Fear; and an Addition made to the

their Force, by such as a most unhappy War in the *North* inverted.

Tho' I may have Occasion under another Head to enlarge this Account; yet with any, who have a Love to their Country, a Regard for Mankind, a Zeal for Religion, and an Abhorrence of Publick Devastations, with any Sense to judge of the Tendency of Things; enough is already offered for their Conviction, that the Success is to be allow'd Signal Respect of its Consequences.

3. The Success is Signal by the eminent Appearances of the Hand of God therein.

Tho' God did not give us Victories so *immediately*, or by means altogether so *improbable* as in the Case of *Jehoshaphat*, the Fool may see; and the Prophane must acknowledge very remarkable Concern of God therein. Can we strictly observe an exact Account of our Successes, and not be forced to say, *Surely the Lord our God fought for us.* A calm view of sundry Circumstances will affectingly inform us, that its ^{Josh. 23. 10.} Signal Providence which continued and invigorated the Confederacy after King *William's* Death, who by his Greatness and Integrity, was the very Heart and Center of it; and when too many influencing Persons shew'd an Aversion to the War.

Did not the Hand of God appear? That in *Bodies of Military Men* so *different* in Temper, Interest, and Inclination; yet so great a *Harmony* was maintain'd among both Officers, and Private Souldiers.

Who below our Almighty God was able to Support the Forces of our Allies in *Italy*? When under such Disadvantage for Number, Garrisons, Money, and Supplies: Yet they did not only *maintain* their Ground, where the *French King* exerted his *chief Strength*; but had oft the better of his Army, tho' so much Advantag'd to execute his Resolution, to that Country of the *Germans* this last Year.

Did not our God so Spirit our *Soldiers* at *Venlo*, and the *Castel of Liege*? That the Enemy with Wonder exclaim'd,

these Men have *Wings* as well as Hands for their Assaults!

Was it not a Divine Adjustment, which so hasten'd the Surrender of *Landaw*, beyond the Duke of *Bavaria*'s expectation? whereby a Force was set at *Liberty*, to restrain the Dpredations, he with the *French* were resolved to commit. When God let us see, how subject we were to baffling Disappointments, in our Attempts on *Cadiz*, even where we seem'd most assured of Success, and best provided: His mere Providence lock'd up our Fleet by contrary unusual *Winds*, which else had arriv'd in *England* under that Reproach. By his Providence the *unexpected* News of the *Flotas* being at *Vigo* was brought to our Fleet, thus imprison'd to wait the Tiding which the Bearer came to the Knowledge of without Design. Our God, the *God of the Spirit of all Flesh*, made the best Advice to sway the Officers to the Attempt. He provided a Polish *Priest*, with two or three other Men, to be near the Shoal who (tho' unwillingly) discover'd to us our Difficulties, Dangers, and best way of assaulting their own Friends. He, the Lord raised a *Mist*, which concealed us from our surprized Enemies, and hurried our Men down an unwonted *Precipice* to their Amazement, whereby the Volunteers possess'd the Fort, before the appointed Parties arrived. Are not each of these a Divine Footstep? And yet without these, the momentous Affair had been either unattempted, or miscarried. But God directed the whole matter so to cover our Reproach abroad, and prevent our Murmurs at Home, as if we had left *Cadiz* only to seize the *Flota*. Who can disregard his Providence, which found a way so seasonably to make full amends for our Disappointment? and contrived for us a greater Benefit by finding them secured at *Vigo*, than if we had beaten them at *Sea*, where a great number of the Ships had escaped to flight.

These were the *Lord's doings*, and they are marvellous in our Eyes, as they be the traces of his Wisdom, and indications of his Favour to unworthy *England*, under so perplexed an Emergency. Nor dare I overlook in this propitious Event of our

retreat from Cadiz, a divine Tenderness for King *William's* reputation, who adjusted that Enterprize; which though he design'd in a way *more* favourably circumstantiated for Success, than could be followed as to several Particulars; yet *ungrateful* people arraigned his Name, as if he had been the Author of the miscarriage in the Execution; but tho' that Clamour be hush'd this Occurrence; yet in what Amazement must every *true* protestant *English-man* enquire, what is the Design to be serv'd? by what Principle are they acted? who pretending the same *Character*, do prostitute the Fame of that *glorious* Prince; if he had never *deliver'd* us from Popery and Slavery, or at his making the way to Protestant Successors (both at present and hereafter) in the Throne; or his chusing the *best* of the Clergy to fill the *Sees*, and *justest* of Lawyers to fill the *Chancels*, were Injuries never to be forgiven.

Moreover, the lustre of Providence is not obscured by viewing this heap of humbling Victories over the *French* King, a time when he thought his long design'd Project could no other be obstructed: when the Riches, Force, and Territories of *Spain* were in his hand; when King *William*, (his only redaded Impediment) was removed; when his Preparations all Respects so assured him of a general Triumph, and an universal Monarchy; that he publickly Affronted every State, which he could not *bribe*; insulted all Potentates whom he might not *blind* to be their own Betrayers and Destroyers. Then, even then, God proceeds to sully his Glory, to abase his Excellency, and bring down his high Locks. But as if this were not enough to aggravate his Abasement, a yet keener Edge is set to his gauling Frets: For God directs these Successes a time when a *Female* sits upon our Throne, under her Con-tact our Forces Triumph; in the words whereby *Debora* did Judg. 5.13. extant the Praise of God, and the Reproach of *Jabin*, our Queen may say, *The Lord made me have Dominion over the Mighty.* I.E. a Woman over this *MIGHTY* French King. By this Circumstance God adds to his Humiliation, which must more affect his Mind than if such Insults had befallen him;

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when our Affairs were manag'd by our late King, who had stoppd this Torrent so long, baffled his Designs so often, who was so sure to improve and persue all Advantages against him and who by his approved Sagacity, Experience, and Zeal for the *Essentials* of the Protestant Religion and Liberties of Europe was so far above the Insinuations of the French Tooles, that none such could have Confidence to suggest them; unless they were forward to be exposed.

To add no more, we ought to acknowledge the Hand of God, in that by this Success he provides for the Honour of his own Worship, when the Age profanely ridicules Fasting and Prayer, as things of meer Form, and useless. Therefore God gives this Success in return of solemn *National Prayers*. He who decreeth as well the Means, as the End, excited our gracious Queen to begin the Campaign with a publick Fast, and is just endeth with a most significant part of our Success, when all our designed Attempts were over with the Season of Action. This seems to be cast in with a special Purpose, to encourage Devotion, that whilst his workings shew his *Approbation* of Isa.45.19. the Homage paid him, all may confess he said not to the Seed of Jacob, *seek ye me in vain*.

The first Part of the Doctrine being finished, with some enlargement on the last Head, as what most directly induceth that regard to God, which is to be express'd in the following Duties, I proceed to the second Part.

2. The Duties towards God, which are required in Return for these Successes.

He who confer'd these Benefits is our Proprietor and Ruler, he governs us as well as saves us, and therefore wisely provides, that all his Mercies be subservient to our Obedience. When he, as a Benefactor owneth us, it is that we may acknowledge him, and that in some proportion to his Appearance for us, and to the Blessings he conveys thereby.

The Holy God worketh *marvelous* things, not to indulge Mens Lusts, or fondle regardless Sinners : Such a Design by the

of his Works must highly reflect on his Purity, and his regard for his own Honour and Government. His blessed nature must be unknown to them, who are insensible, that he inclines them to *dutifulness* by every Deliverance, he supports the Obligation of his *Laws* by all Successes, claims a Tribute of Praise at the expence of Wonders; and expects loyal Observance in agreeable *Duties*, as he displays the Glory of his nature by his marvellous Works.

The Doctrine mentions those Duties, wherewith *Jehoshaphat* and his People entertain'd their Victory; nor can we be just to God if we in the like Case, imitate not their *Example*, at least what is naturally Moral, and positively instituted under the *ospel Oeconomie*. That praising and blessing the ever blessed God, and rendring to him our *Thanksgivings*, accompanied with Joy, are of this kind, cannot be disputed by such as trouble the *Psaltery, Harp, and Trumpet*: nor yet can they who have liberty to use the latter, so much as doubt the other Duties to be the most *essential*, and so highly regarded by God, that he will no further accept of any *externals*, than as expressive of them; yea that he, as an infinitely wise and holy spirit, must despise all *musical* Performances; If the Soul be duly exercised in Praising and Blessing him, and that with Heart impressed by Thankfulness, and enlarged with Joy. Shall therefore call you to apply your selves with all seriousness to each of these Duties.

1. Praise God for all that's great in the Success of our cause.

I would not detract from the Valour, Conduct or Fidelity of any Instruments; they were appointed for this purpose, and God hath put great Honour on their names, by making use of them in this glorious Success. But God must not be overlook'd, no nor *rival'd* by them, they and we, from a conviction of his greater Influence, must say, *Not unto us, Psal. 115.1* *Lord, not unto us, but unto thy Name give Glory.* They are but Instruments, whom God doth qualify, and therefore may content to affirm it in the words of a Man, as well instructed

Psal. 114.¹ Structed in Military Affairs ; *Blessed is the Lord my Strength, which teacheth my Hands to War, and my Fingers to Fight.* argues a profane Mind, to ascribe little to him, who gave every degree of the Success : For it was his Eye directed to whatever tended to it, and his Will determin'd the Issue of each encounter.

The Almighty ought to be praised even for such Victories wherein second Causes act and succeed most consonantly to their aptitude ; for 'tis he dispenseth Virtue, Skill and Courage to every Agent ; yea he could have suspended these, and by assisting other side, made it invincible.

But where God hath manifested himself for our Success, by means *incompetent*, by ways *improbable* and surprizing, and given Victory beyond rational Hopes ; we are then in an especial manner to observe his Hand, and ascribe the entire Glory to him.

Therefore now review our Successes in every Instance, in every aggrandizing Circumstance, and thereupon lift your very Hearts to God as the *Author* ; say, Lord, These are thy Works, this and that hast thou done ; it was too great for a weaker Hand, it was too remarkable for a less glorious Agent but they are in all Respects what become *thine Excellency* to perform.

Take heed of *Formality* in your Acknowledgements, but from a convinced Judgment, a well perswaded Mind, and with warm Affections declare before him : *Neither did their own Arm save them, but thy right Hand, and thine Arm.*

He ought to be highly praised upon all his Works, which appear great, and among these Conquest in War is often mentioned, and with respect hereto, *He will be called the Lord of Hosts, and the God of Battel.* Nor is it strange, that he is in holy Writ so frequently address'd under this Title, because his own Honour, and his Peoples Happiness are secured by his being the sole *Arbiter of Wars*, and the last decision of National Contests, and grandest Affairs being by Hosts and Battels His Praise, as *Lord of Hosts* is the same as *Lord of all human Affairs*.

fairs against the greatest Force which can be muster'd, yea
w'd by all those Forces, tho' rais'd for *contrary* Purposes:
and not disappointed by the *weakest* Bands, which are inten-
ted to execute his Designs. Upon this very Account, as he
wisely forbids our *Trust in the Arm of Flesh*, when War is un-
tak'en, so he justly demands the Praise, whenever we do
succeed.

Let us then with one Heart proclaim, thou our God art *Lord of*
Hosts, and as such hast several ways this Year abated the Pride of
Ennemis; thou hast assisted Us and our Allies, wherein ever they
we have prosper'd against that Enemy. Hadst not thou
then *on our Side*, we had been overwhelmed, as well as been
disappointed of that Success, wherein we now rejoice. Thus
becomes us to commend and publish his great Name, for
his Mighty Works.

2. Bless God for all the displays of his *Glory*, in those Suc-
cesses, you praise him for. *Lift up your Hands in the Sanctuary*, Psal. 134.2
and bless the Lord. Blessing as Mans Act towards God as the
object, is far from being the same with his Blessing of Men; for
thereby can in no wise better him, nor add to his Glory or
happiness, though in that sense indeed we are bless'd *by him*.

Praising God and Blessing him, are often convertible Terms,
and when either of them alone is mention'd, the other is con-
noted. But when both are mention'd together as *distinct*
unities, blessing God implies somewhat besides meer offering
Praises to him, or celebrating his Fame, as the *recognized*
Scient of those great Works which we Commemorate.
that that is, will be Collected out of the following Passages,
herein I shall call upon you to bless his venerable Name.

The Glory of the Lord hath been *displayed*; the excellency
of his Nature, and the transcendency of many of his Attri-
butes have brightly *shined*, in bringing about those great
things, for which we have praised him.

Let us now join our *Blessings* with his Praises, *adore* him for
those Perfections which are so eminently represented; let your
Minds be irradiated, your whole Souls be filled, your Wills be
impress'd,

press'd, yea your very Fancy and Imagination be in an extat at the effulgent Beams of his Glory. Let his brightness for Neh. 9. 5. you to cry out, *Thou art about all Blessing and Praise.*

Stand amazed at his *own blessedness* in and from himself, that all the Mighty do thus depend upon for Assistance; at whose beck the greatest Affairs are determined, he at whose entire Disposal are all Successes, with an indifferent regard the Strength or Weakness of Instruments; surely he can stand in need of no Creature, nor be controul'd by any. What must his *fullness* be, when all spend on his Stock, from Age to Age. How unapproachable is that *Light*, wherein he Dwells, seen a few Beams do overwhelm us, when most qualified to entertain them, as darting forth by his benign Workings? What Fountain of Blessedness is he in himself, and unto himself when the overflowing *Drops* thus inrich and advance Nations in a Moment?

Deut. 33. Into a transport conclude; all are blessed, as they are favoured by, and related to him. *Happy art thou, O Israel, who is he to thee, a People saved by the Lord.* Yea, happy is that People whose God is the Lord. The multitude, Riches, military Skill, nor Power of the Enemy can not make us miserable, if they art our God; nor doth our Welfare depend on such things among our selves, but on thy Favour the only Blessed God and the *Author of all Blessings!*

In order to a higher extacy in your Conceptions of God as happy in himself, and of the Happiness of his People, him; get your Souls enlivened, enlarged, and fixed in the *Contemplations* of such Divine Perfections, as break forth more discernably by our Success, and review each of these with Wonder, until your *press'd* Souls do vent themselves in such wonder as these. O how deep is *thy Wisdom*, which defeated the Power of our crafty Adversaries, though so famed for Wisdom, Treachery, Experience, and Unanimity! His *enlargement* of Territory is become his Weakness; by his Confidence in his blind Dependants is he betrayed! By his vast Expence in heap'd Treasures he hath enrich'd his Enemies! By violating Treaties

is become a Looser ; by his needless early Insolence he is insulted ; by publishing his Preparations his Foes became capable to overcome him ; thou, O Lord, art wise, only wise, by whom the Council of the Froward is carried headlong, and the Job 5. 13. blessed are led Blindfold to great Successes !

How irresistible is thy Power ! who hast check'd such great Armies by lesser numbers, reduced so many Towns in so short time, and put a stop to an Enemy, who had such disciplin'd Troops, and so many faithful experienced Officers, united in their Dependance on one Head !

Who can Fathom thy Mercy ! Who hast succeeded Forces so far from Religious, and given Advantages against a cruel Enemy, to a People so profane, so divided, so full of Malignity against real Godliness, so unwilling to be Reformed by several tried Methods, and so disposed to abuse this very Success ! which may incline us to express our admiring Thoughts as they did : *He overthrew Pharaoh in the Red Sea, for his Mercy* Psal. 136. *He remembred us in our low Estate, for his* 15. 23. *merciful endureth for ever.* Thence did he derive his Arguments, and how vast is that Stock which is thus expended from Year to Year on an unworthy People. When such Thoughts are entertained, must not your enlarged Hearts break forth a fresh and such Exclamations ! Thou art inconceivably happy in these and others of thy blissful Perfections ! Oh Blessed Israel, above the greatest Potentates ! because this God is thy Rock, Defence, Strength, and great Reward. Oh Happy, the most Blessed, if they have a Covenant Interest in this Favour ! Most blessed they, who are nearest to Thee, who beset thy Throne, who are wing'd for thy Service, behold thy Face, and ever sing thy Praise ! They need no other Weal, they are capable of no higher.

But Oh unhappy those, who sway the brightest Scepters, possess the largest Territories, command the greatest Armies, and insult by the most absolute Power, if they have no Share in thy Favour : for they are not safe, they cannot long be glorious : If their time be come, how soon will thy Omnipotency

tency overwhelm them into so abject a State, as shall convince
 Dan. 4.37. the astonished World, *That those who walk in Pride, thou art able
 to debase.*

Finally, We cannot be said to bless God, unless we so Contemplate his Glory display'd in what we Bless him for, as to be transform'd and rais'd into *Desires* and *Resolves*, which are Correspondent thereto. While we amazedly view his Excellency, we must be so Impress'd and Affected, as to find such Breathings as these; Oh that I could serve thee with Resolution becoming that *Protection*, thy Power assures me of! and that *Reward*, which Thy Benignity will not deny! O my Soul, canst thou Fear the greatest Strength, when this God is on my Side! Trust him, trust him hith firmest Affiance, yet in extredest Cases it cannot be in vain. *O Lord, it is nothing with thee to Help, whether with many, or with them, who have no Power: Help us, O Lord our God; for we Rest on thee, and in thy Name we go against this Multitude: O Lord, thou art our God, let not Man prevail against thee.*

Blush O my Soul! that I ever doubted a Providence, when I now see the Footsteps thereof so evidently, that to deny it would be to Affront the plainest Sence. Be ashamed, O Soul, that I Love him so faintly (when I Love him most) after such Indications of his Goodness! Awaken, O my Soul! to live to him, to act entirely for him, cleave for ever to him who is thus Wise to Guide, thus Able to Defend, thus Gracious to Afford his Presence, and thus Faithful to Perform nay to out do his Promise.

All that is with me Bless him; yea let all of us unanimously Echo these words, *Blessed be the Lord God, the God of Israel, who only doth wondrous Things.* And *Blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory Amen, and Amen.*

In this manner, Bless you the Lord for all his Excellent Works, and the great Displays of his Glory therein: Nor need we fear any Snare by the affectionate Warmth, or that Ecstasy, which supposeth the concurring Motion of the Animal Spirits.

Spirits: For though I require these in Blessing our God, yet is after the *Nature* and *Reason* of our Duty have been examined and judged, by *sedate* and *cooler* Thoughts. But tho' this *last* Posture must be preserved, when we are to pass a *Judgment* on what we are to believe or do; yet for what End are our Animal Spirits given to *intermediate* between this Earthy *fall* Body, and our Heaven-born Soul, except it be to Wing the Soul in its ascending Flights, and make the Body as its Associate, Sharer in its *Motion*, as far as possible. I now proceed to the third Duty.

3. Offer *Thanksgivings* to God for that *Good* you reap by the Successes, you Praise and Bless him for.

Join we in granting that zealous Request: *Oh that Men would Pſal. 107. Praise the Lord for his Goodness, and for his Wonderful Works 21, 22. to the Children of Men. And let them Sacrifice the Sacrifices of Thanksgivings, and declare his Works with Rejoycing.* Heartily acknowledge the *Benefits* received, and that you are deeply *indebted* to God for each of them. Let the Sense of your Obligations command your *Lives* entirely, in serious Purposes now, in real Performance at all times hereafter; yea desire and contrive Occasions, which may yield the *fullest* Opportunity to express your unfeigned Gratitude; and when you have made the highest Returns, be yet still inquiring, *what I shall render Pſ. 116. 12. to the Lord for all his Benefits towards me*

In order to the better discharge of this Part of your Duty; acquaint your selves with the Benefits conferr'd, study and reflect the utmost Good included therein; thank the Almighty God, that you have obtained *Success*, whereas total *Defeats* might have been our Lot; thank him, that its Success against an Enemy, who hath been long the Plague of Europe, by his oppressing Attempts, cruel Blood-shed, and enslaving Example. An Enemy for many Years mischievous to *England*, his Councils and Bribes oft procured *Divisions* among our selves, to the Hazard of our utter *Ruin*. By his influence we engag'd in Wars against *Holland*, to the Danger of the whole *Protestant* Interest, as well as the Ballance of Europe: He brought those

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Distresses on *Ireland*, attended with the Expence of so much Blood and Treasure: To his Encouragements we owe those *Plots* and treacherous Methods, which so frequently threatened the *last Reign*: To him we must ascribe the Obstruction to Trade, the great Consumption of Money, and Men, in these tedious Wars.

How greatly do we stand obliged to God! who hath granted us this Success against an Enemy, who is so unwearied to bring upon us *Popery* and *Slavery*, had he now prevail'd, his Cruelty towards his own Protestant Subjects (tho' slavishly Obsequious and Fond of his Glory) assures us, what Violence, Insolence, and Spoil must have ensued.

Render dutiful Thanks to our God, who by this Success hath so far disabled our Adversary from devouring his Neighbours from extinguishing the Protestant Religion, from trampling the Liberties of *Europe*, and reducing *England* to that narrow abject State, which the mere Performance of the *Articles* agreed to by the late King *James* would fix us in.

Can formal heartless Thanks become us towards him? by whose Interposal we have as yet our Religion, our Liberties, Estates and Relations continued secure. What can oblige us if we are not Thankful, that the Honour of the Nation is preserved, the Name of our Queen made great, the way for our confin'd Trade somewhat open'd, and so much Addition to our Fleet and Treasure, by what had been employ'd to our Overthrow.

Oh press on your Minds a deep Sence of the Divine Goodness! feel the engaging Power of the Benefits God hath bestowed; but see that your Hearts be thankful, as well as your Lips; and instance your sincerity by greater Zeal for his Glory, Love to his Name, Delight in his Service, and all holy Obedience to him in your Conversation: Now and pay suitable Returns, both in Kind and in Degree. Surely he hath intitl'd himself to a *higher Place* in our affectionate Regards, unless we bear the brand of the highest Disingenuity, and basest Ingratitude. Can we neglect to Live his Praises, unless we despise

available Blessings, the want whereof had overwhelmed us, or that we think, we shall no more stand in any need of his durable Assistance.

But before I conclude this Head, I must put you in mind to consider, that you have another signal Mercy added to that the Success of our Arms, and which ought to have a Place in our Thanksgivings, *viz.* The Recovery of his Highness the Prince of Denmark, from a Dangerous fit of Sickness. When he was in Danger, he had a share in our Prayers, because his death on several Accounts had been a publick Judgment: His prolonged Life is a greater Blessing, than most apprehend; therefore stir up your selves to be truly Thankful, yea Praise and Bless the Lord for his Recovery: because he supported you when decay'd, and his Blessing gave a healing Efficacy to your Means.

Add Joy to your Praises and Thanksgivings. This is so natural, when Providence contributes to our sensible Advantage, that there is not so much need to excite our Rejoycing, to regulate and direct it, both as to its Degrees, and the Considerations, which do most affect us: this as well as other Passions being apt to degenerate to what is merely Carnal, or to exceed its bounds.

My Text mentions a twofold Rejoycing. 1. A rejoicing over their ruined Enemies. 2. A Joy, that God had made them to rejoice over their Enemies, Consonantly to this Example.

1. Rejoice over your baffled Enemies. This is lawful, as they are the Enemies of God, and as far as their Evil Designs, and unjust Enterprizes are defeated by the Hand of God, in favour of our Righteous Cause, yea and of us, who are concerned in that Cause. Humanie Bowels are tender to the Afflicted; Christian Charity inclines to yet more Compassion, as well as Laws oblige to Forgiveness: But the true observance of these consists well with our Joy, at the Reduction of our adversaries, as their Welfare obstructed a Publick Good, and their Overthrow contributes to it: yea as the Justice of God vindicates his own and his Peoples Interest; and his Judgments

ments testify the faithfulness of his Promises to them, its the
 Zacch. 10. Duty to rejoice. *They shall be as Mighty Men, which tread down
 5. 7. their Enemies in the Mire of the Streets, in the Battel; and they
 shall Fight, because the Lord is with them, &c. And their Head
 shall rejoice, as through Wine, their Children shall see it, and be
 glad, their Heart shall rejoice in the Lord.* Nor will this be
 strange to the most improved Saints, in the best State of the
 Christian Church, if the Triumphant be not intended in that
 Rev. 19. 20 place. *Rejoice over her thou Heaven, ye Holy Apostles and Pro-
 phets, for God hath Avenged you on her.*

Therefore, without any Scruple, I call you to rejoice over
 the baffled Forces, and reduced Garisons of your Enemies: be
 glad that their Ships are seized, their Flota, with much of their
 Cargo sunk or taken. Rejoice for the blasted Hopes of the
French King, that Check to his Ambition, and Cloud upon his
 Glory. Rejoice, that God vindicates his Persecuted Subjects
 and testifies his Displeasure at his Violence.

Indulge a Holy Joy, because of his Sufferings, as they are
 means to that Good, for which we this Day offer Thanks to our
 God; yea as they are Means or Presages of further Good
 hereafter. Rejoice, that hereby he is somewhat less able to
 Corrupt Men in Places of Trust, by his Bribes; less fitted to
 impede or scant the Trade of his Neighbours by his Forces.
 Let us be glad, that we have any more hopeful Prospect of
 Ease to his own Protestant People, barbarously Persecuted so
 many Years; yea may not we hope a Re-settlement of the
 Protestant Religion in his Kingdom, which would fill our
 Souls with Gladness.

Rejoice, that his Universal Monarchy is less probable, and
 stop may be put to that Ocean of Blood he is so earnest to seek
 for the gratifying of his insatiable Ambition.

How can we but Rejoice, and be exceeding Glad? that he
 is less capable to Depose our Glorious Queen Anne, or inter-
 rupt the Succession of the Protestant House of Hanover, or
 failure of Issue by the Queen: both which were unavoi-
 dable, if his Power were sufficient to Force upon us the pre-
 tended

ded Prince of Wales, as his Vice-Roy : the remote Supposition whereof fills any Mind with Horrour, who hath a true regard for the Protestant Religion, which is undoubtedly to be sacrificed ; or for the Welfare of his Countrey, already Pawn'd and Articled away ; or for the *Innocency* of the Nation, which shall be laden with Perjury, whilst they, who fear an Oath, are faithful to their God and National Rights, will be subjected to the Insolencies of incensed Papists, and of those more seditious Wretches, who ridicule the Obligation of *Govern-ment Oaths*, even when they qualify themselves for Power, by subscribing the *Abjuration* : but to wave further Thoughts of a Project, that must damp our Joys, otherwise then as this Success contributes to the Prevention of our feared Mischiefs.

Once more, I say, rejoice over your weakned Enemies, in much, as he is less furnished to Incourage the *Dependance* of them upon him, who shall be tempted at any time to be false to their Religion, or Betrayers of their Countrey, in Prospect of his Supports.

2. Let your *chiefest Joy* be in this, That *it is the Lord* who de you to rejoice over your Enemy. Judah returned with them, because God had made them to rejoice over their Enemy. They affected, that God was the *Author* of this Victory, and not only, that the Victory was obtained : that God was so concerned in them, and appeared so wonderfully and immediately in their Behalf, that it was by his Hand enhanced their Gladness.

Ought not the same Disposition prevail in us, who as much depend upon him, as they could any ways pretend to ? Therefore unite your Hearts in this Resentment : Let us Rejoice in his interposal, as the very Heart and Substance of the Benefits we have received, and the best Support of our Hopes, as what Good we may hereafter need or expect : We ought the rather terminate our Exultings here, because the more God appeared in our Success, the more it will be *Sanctified* to us in the Event, and the greater likelihood, there is of its being performed.

As it was an Encouragement, when we engaged, that we were to

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to encounter a notorious Enemy to the Interest of God; so
 Est. 6. 13. a very noted *ancient Observation* hold, When he is begun
 Isa. 30. 31, decline, he'll fall suddenly, fully, and remarkably; For the
 32. *Voice of the Lord shall the Assyrian be beaten down, with*
beat with the Rod, &c. The common Doom of Persecutors
 when they fall into the Hands of God, after their inveterate
 Rage is directed by him to vent it self, in Correcting his Pe-
 ple, in the Manner and Measure he thinks fittest. But however
 Sovereign Wisdom shall adjust that matter, its befitting us
 Rejoice in all the eminent Discoveries of the Hand of God,
 Jer. 51. 5. fighting our Battels; for this is a Sign, that our *Israel* hath
 been forsaken, nor *Judah* of his God, of the *Lord of Hosts*; *the Land was filled with Sin against the Holy One of Israel.*
 God's Presence among us we have greater Cause of Joy, than
 in our victorious Souldiers, enriching Spoils, or augmenting
 Fleet; the Divine Presence is the Glory and Safety of a Na-
 tion, this will supply all Wants, answer every Defect, succor
 the weakest Instruments, and strike a Terror into our Adver-
 Ver. 29. ties, as we find in the Verse following my Text. *And the*
Power of God was on all the Kingdoms of those Countries, when they
heard that the Lord fought against the Enemies of Israel. So the
Realm of Jehoshaphat was quiet. The remaining Power of
 French is great still, his Advantages many, and no doubt we
 shall hear of vast Preparations by Sea and Land; but we may
 be free from Terror, if God depart not from us; for his Pres-
 ence will defend us against Multitudes, and render vain the most
 formidable Strength. *Be strong and Courageous, be not afraid*
or dismayed, for the King of Assyria, nor for all the Multitude
that is with him, for there be more with us, than with him; with
him is the Arm of Flesh, but with us is the Lord our God, to Help
us, and to Fight our Battels.

2 Chron.
32. 78.

It's indeed a Wonder of Grace, that God, when so highly
 provoked, should be on our Side, we could scarce expect
 after our Abuse of so many Miraculous Deliverances, and when
 our Abominations had given him Cause, not only to depart
 from us, but become our Enemy. *But to our Amazement*

and by the manner of our Success, that he is still with our forces, he hath not given us a *Bill of Divorce*, but tries to urge us to Reformation, by fresh Wonders in the *Beginning* of the present Reign. By these he acknowledges us to be yet his People, and the Objects of his special Care; by these, he invites our further Trust in him, yea if we forfeit not the Relation, wherein he stands to us, we may conclude, *God, even our own God shall bless us.* We may Glory in his Perfections, and joyfully Triumph in his Excellency; for whilst he is with us, all his Perfections have their respective Influence on our Welfare; his Wisdom will direct our Counsels, and his Power will succeed our Armies. If he delight to dwell among us, we shall be *Honourable among the Nations*, we shall be a Blessing to the *Reformed Churches*, and a flourishing People at home. O let this be the highest Accent of our Joy, *God hath not Cast us off*, he accepted our Prayers, he hath Pleaded our Cause, we are remarked by his Special Favour, therein we will, we must Rejoice; yea we will Joy and Glory in the God of our Salvation; and that as our *own God*, and our only Saviour.

I have finished both the Parts of the Doctrine, it remaineth I should make some *Application*, but so much of this kind is included in the Duties already mentioned, that I shall add only a few Heads, that are obviously inferr'd from God's being the Author of this Success.

Psal. 67. 6.

Isa. 43. 4.

1. Take heed, that you *abuse* not the Success, which you receive in, as the *Gift of God*.

Can you be glad in this Consideration, the most Holy God hath expressed his Regard for us, and it is his Favour we Glory in; and must not a Terror form the next Thoughts into a resolve against the abuse of his Benefits? Dare we so provoke his Glory, or abuse his Goodness? He is Jealous of the Frame and Behaviour of his People, after he hath done so great things for them; their Sins be aggravated when they Relapse, for at Gods expence they serve the Devil, and to make their Treacheries an occasion of any impious Course, is to represent God as a favourer of Rebellion against himself, by putting them in

to a greater Capacity for offending, which all must Account great Blasphemy against the Wisdom and Purity of the Divine Nature.

We have great Cause to suspect our selves, when we know the Proness of degenerate Nature, to abuse the Benefits which we receive, yea and find so good a Man as *Jehoshaphat* to do so even after this great Victory, and the solemn Praises recorded in my Text.

There be three things left as recorded blotts upon him, viz His indulging the *high Places* in compliance with the Indisposition of the People to a perfect Reformation. Ver. 33. *The Places were not taken away, for as yet the People had not prepared their Hearts unto the God of their Fathers.* We read, that he had renounced and expelled *Idolatry*, and greatly encouraged the *Priests and Levites, &c.* yea he remov'd such Groves and *High Places* out of *Judah*, wherein *Idols* were still worshipp'd: But the People being fond of the *High Places*, so adhered to *old Customs*, as to be in danger to leave off the Worship of *God*, unless they might Worship him in those *High Places*. *Jehoshaphat*, tho' he was too Upright a Prince to encourage this Practice, yet he connived at these Places which were Appendages of *Idolatry*, and which facilitated the Return of it; however *indifferent* or *inconvenient* they were esteemed by the People.

Another thing you find, Ver. 35. *And after this did Jehoshaphat join himself with Ahaziah King of Israel,* He had to great a Friendship for one, who was an Enemy to the true Worship, and who wickedly advanced *Idolatry* (yea on his Death-Bed attempted the Life of the Prophet *Elijah*) the Power of Alliance, Ambition, or Interest, was great, which could induce him, who had so oft promoted Reformation, to come so near a Relapse into the very same Sin, as God had before sharply reproved. Saying, *shouldest thou help the Ungodly, and let them that hate the Lord? therefore is Wrath upon thee from the Lord.* Nay its aggravated by the late eminent Deliverance, which is remarked by those words, *after this:* But whatever was his

temptation to this Amity, he meets with a severe Rebuke, and considerable a Loss, as should Caution against embarking our interest in the same bottom with any, who are Ungodly, and hate the Lord. Ver. 37. *Then Eliezer prophesied against Jehoshaphat, saying; Because thou hast joined thy self with Ahazia, the Lord hath broken thy Work, and the Ships were broken, that they were not able to go to Tarshish.*

The other Blot recorded, is in the Chapter following my text, viz. making his *idolatrous* Son King, from a Zeal for the **RIGHT LINE**. But the Kingdom gave he to *Jehoram*, because he was the First Born. A Gift, which proved the Ruin of his own Family, and of *Judah* too; of his Family; for *Jehoram slew all his Brethren with the Sword*, tho' all of them were Men better then himself: Of *Judah*, for Idolatry was restored, the *Refugees of Israel*, who fled to *Judah* for Religion's sake, were Slain, as being most likely to animate the people to the Defence of God's Worship; and the whole Nation was plagued in the Loss of part of their Territories, in the Ver. 10. insults of their *idolatrous* Enemies, and which was most un- 16, 17. going, in being compelled by this their King, to fall in with his Abominations. Foolish People, if they at first expected Ver. 11. better from an Idolatrous Prince! And *Jehoram* was highly blamable, if he had Reason to suspect his Sons Religion; and strange he should not do so, when he was matched with, and under the Conduct of the House of *Ahab*. What this wretched *Jehoram* suffered in his Person, in his Children, and his Grandchildren, was not only a just Vengeance against him, but a Testimony also against *Jehoshaphat*, who seems by his mere Donation, if not Power, to have made him King against the Judgment of those, who desired the Succession of some better Branch of that Royal Stem.

Can our Prayers be too Fervent, that our Victories may not fill us up with Pride? As if we had wrought these Wonders without God's Help, or merited his Concurrence by our well-meaning Carriage: Nor is a common Jealousy sufficient, least we grow secure and settled on our Lees, as if we might Sin

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with Impunity; seeing God hath once smiled upon our Attempts, and reduced the Strength of the most probable Instrument to afflict us.

Should it not be also deprecated with the greatest Seriousness, that any become encouraged to Persecute or Irritate each other? Which would be at once the grossest Abuse of our Mercy, and Understanding too: Of our Mercy, as if God did Bless our *united* Endeavours, in weakening a Persecutor *Abroad* that we might be *able*, and at leisure to divide and persecute *at Home*: Sure, Divine Benignity is Affronted to the Height, when its Effects are made the Engines of Malignity and Rancour, of any way a Motive thereto. But our Understanding is no better treated, if we are incited to Violences by these Successes. For the Enemy and his Abettors are not so weak, but that they may reduce us to such Distress, as our Nation may be in Danger by the Incapacity and Resentment of the aggrieved, and suppose (as we ought to pray) that no such Exigence occur, yet Persecution must be now the greatest Folly, because the End is not designed, for which it was formerly used as proper means, i.e. Popery and Slavery: Yea, as it is vain, it must be no less fatal to Piety, as the Preachers will be diverted from what promotes it: To Peace, as our Minds will be irritated: To Trade, as People will be discouraged, spoiled, and Men of Substance forced *Abroad*, in order to Safety, Liberty, and Quiet.

Not can the Protestant Religion be secure, when the Oppressed part of its Strength is made *useless*; and the Oppressing part distinguished by a fiery Zeal, not for any Protestant Principle, but for things so *insignificant*, as must narrow its bottom beyond Stability in a time of Debates, and when Tottering great Despair will encline its Fall to that Side, which is next a King only in *those* Points, whereto its Power was Sacrificed. What Heart can forbear Bleeding, to think how the *true* Protestant Interest will be exposed by violent Divisions, when they are so very few among the hottest, who foresee the Tumults they serve?

Yet Blessed be God, the Name of Persecution is become odious, and that the thing shall be prevented, we have the Royal Word of Her Majesty, for which we have Reason to be greatly Thankful, not only for our own Sakes, but for the Nations, which can bear no Addition to its Guilt, nor spare the least Degree of utmost Endeavours, to make it Happy.

But to Conclude, Whatever others do, let not us allow ourselves in any Evil Practice, under the Countenance of these Successes; for this will desecrate all our Blessings into Snares, and render our Mercy a Means of severest Judgments. *After thou* Ezr.9.14. *hast given us such a Deliverance as this, should we again break* 15. *by Commandments, and join in Affinity with People of these Abominations, wouldest not thou be Angry with us, till thou hadst Consumed us, so that there should be no Remnant nor Escaping.*

2. Answer the Ends for which God hath wrought thus Marvellously for us.

Not to abuse our Success to ill Purposes, is not sufficient under a Trust so capable to be improved. And to imagine either that God expects not such Improvements, or will not animadvert on our Omission, is to accuse him of a Disregard in what Concerns his Government over this World; the contrary to which, the most careless shall find to their own Ruin, when summoned to give an Account of the least Talent.

Mat. 25.

An ingenuous thankful Mind will suggest many and great 28. things, as Fitly demanded in return for this Deliverance. Happy England, if all Persons strive to answer God's Expectations, in proportion to their Ability; some can do much, all may do somewhat. Such as explain God's Design in this Providence to the great, no doubt will encourage them to pursue this War, till France be so reduced, as the Balance of Europe may be secure; and if possible, the Protestant Religion restored here, and established in other Places where its threatened. Nor can they fail to press their hearty Endeavours to promote the National Reformation of Manners, by Power and Example; as also what other things for God, their Influences capacitates them to do, either in Church or State; of which kind, the removal

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moval of Useless things which divide us, is not the least.

But my Concern is to perswade you to those things which are *common* to all of us; and they shall be what the Holy Ghost directs in the like Case, *Believe and revere a Divine Providence*. God hath begun to execute Vengeance on Insolent Persecuting Blasphemers, is not God's End in this? That *Man shall say, verily, there is a God who judgeth in the Earth*. He hath wrought a great Salvation for our Land; but to what End doth God exert himself, in the Behalf of his People *Hezekiah* answers, it is, *That all may know, that thou art Lord even thou only*. If you review the Indication of a Providence in our Success, which I have already mentioned, an Atheist cannot find a Cause of any Effect, if that had not the ordering of our Victory. Learn then to acknowledge God in all your Ways, to acquiesce in his Disposals, and patiently wait to see the Wisdom of those Methods, which at first you may not Understand.

Again, God requires, that if he Fight for you, you should take heed to your selves, that you Love the Lord your God. Be- nesius engage to Love: Let a Sense therefore of his Goodness unite our Hearts to him, and greater our Esteem of him; pre- mely Love him, who is God over all; sincerely Love him whose Kindness for us is so Fruitful and Efficacious: To man- ifest the Sincerity of your Love, see that his Commandments be not grievous to you, his Yoke not uneasy, nor Fellowship with him slighted; but that his Honour commands your Zeal in his Interest you freely imbarke, at what's Offensive to him you are Grieved, his Loving-kindness is better than Life to you, and you daily strive to be more Transformed into his Likeness.

Psal. 78. 4. A farther Design of God in his Wonderful Works is, That Men may set their Hope in God, and not forget his Works, but keep his Commandments, and not be as their Fathers, a stubborn rebellious Generation. Do not easily question his Help, nor Trust in any other: Let not such great things slip your Mind nor the due Impressions of them wear off; but live under the Condu

conduct of his Precepts; that you may not put a stop to his working in like manner, whenever you are in the same Necessity, which your Fathers experienced to their Hurt; and therefore you should take Warning not to imitate them in ways Fatal, nor think their *Custom* will be your Excuse, or ought be your Rule.

Nor is it less the end of this Success, *That you cleave unto the Lord your God, for the Lord your God hath driven out great Nations from before you, great Nations and strong; but as for you, Man hath been able to stand before you to this day.* Oh therefore apply your Hearts to this, as what God expects: You have experienced his Power against Popish Enemies, shall we ever comply with their Errors, or wallow in their Abominations, God forbid: *Have we any Cause to forsake our God, to desert his Interest?* See we not, that he is as *ready*, as he is able to Defend us: But who can Skreen us from his Wrath, if we provoke him by our Apostacy? *It is a fearful thing to fall into the Hands of the Living God.* For upon your Revolt from him, those Perfections which contributed to our present Safety, will become engag'd in making us utterly Miserable.

These are some of the *Ends of God*, by such Successes as we find them explained by his infallible Spirit. If you refuse to answer them, you do what in you lies to defeat God's Purpose, as well as disappoint your selves of the *best* part of the Apostacy, *viz.* Your Spiritual and Eternal Advantage by it: You'll so find these great Successes will *testify* against you, and what you now remember with *Joy*, you must review with *Shame and Bitterness*: Neither, if you neglect to comply with these ends of God, which respect *Duty* on our part, shall you find comfort in those *ends*, which God on his part will *effectually* accomplish, whether these be terrible or favourable to his Churches, is a Secret with himself; but be that as he pleaseth, this Success against *outward* Adversaries, may also direct us to fight against our *spiritual* Enemies, and that with assuring hope, because the *Grace of Christ* is *sufficient for us*; and we are *more than Conquerors*, through him that loved us; which it experienced

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experienced in the severest Temptations and Trials, exceeds all our Victories, and will be matter of eternal Praise.

Psal. 30. 1. Be afraid least we forfeit the Presence of God with our Armies. The Departure of God is what we have reason to Fear, for that will not only put a stop to our Advances, but blast that Success for which we are Offering our Praises: We are ready to say, *Thou hast made a Mountain to stand strong; but know, that's as true which follows, Thou didst hide thy Face and I was moved.* When the mere bidding of Face will have such an Effect, what more dismal things will ensue? *Forsaking a People?* For the greatest Darkness and Desolation suppose his Absence, and nothing shall be more feelingly confess'd by us, than the Force of that Denunciation; *Wo also to them, when I depart from them.*

Psal. 78. 9. If by our Offences, our Condition prove thus Miserable, our *Valiant* Soldiers will become Cowards, like the *Children of Ephraim*, *being armed, and carrying Bows, turned back in the Day of Battle.* Our stoutest Generals will be as *Women*; our wisest Councillors will become *Fools*; our Enemies, though never so weak, will serve to baffle **Ch. 37. 10.** *Though ye fight with the Chaldeans you shall not prosper.*

When God departs from us, as his Ordinances will have no good Effect on the State of our Souls, so his Providence will Act in a contrary to our temporal Welfare, we shall not only want its Aid, but must undergo those Defeats, Disappointments, and vexatious Confusions, which the Terror of the Almighty will produce.

2 Chron. 25. 8. *England's All is in God's Power, for he can Help or cast Down; as he Favours or Frowneth, as he is near or afar off, our Case will be determined.* Therefore that solemn Caution to *Israel* ought to be garded by us, *If ye in any wise go back, know for a Certainty, that the Lord your God will no more drive out any of these Nations from before you; they shall be Snare and Trap unto you, &c.*

Whilst God is with us, we shall find Prosperity in our Affairs; but when he removes, our Defence, our Guide, our Glory, is departed from us: Then we shall be Contemptible Abroad, and a Terror to our Selves at Home. As therefore you have any regard for your Selves, for the Nation, and for Posterity, *Avoid those things which provoke God to leave a Nation, and be intent on such Ways as to secure his Presence.*

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